A U M

Not a mother, not a father, will do so much, nor any other relative; a well-directed mind will do us greater service. —DHAMMAPADA.

THEOSOPHY

Vol. XVII August, 1929 No. 10

THE PAGANISATION OF THEOSOPHY

V

A FULL account of H. P. B.'s attitude towards and comments upon the several religions, sects, and philosophies which she contacted during her mission as Messenger of the Lodge, has still to be written. When it is, it will furnish most instructive reading. Even a brief study of what she said about the modes of religion current among mankind, and reflection upon her reasons for saying it, will throw a new light, or rather light from a new angle, upon many of her teachings. To the doctrines of the various cults she applied from time to time many different tests; but one point she seems to have regarded as a touchstone to prove the basic soundness, or otherwise, of any given creed, namely its teaching as to the nature of God.

In a letter, written by Olcott, under her direction in 1878, in the course of the negotiations with Swami Dayanand, which have been described earlier in this series, occurs the following:

> "Will you not oblige us by explaining to me the exact differences between the Brahmo and the Arya Samajees? As nearly as I can understand them, the former accepts the doctrine of a personal God, capable of being moved by supplications and propitiated by promises, while the latter is a society which teaches the existence of an Eternal, Boundless, Incomprehensible Divine Essence, too great to be made personal, too awful ever to be apprehended by the finite mind.... With such a Samaj as the latter (if as I depict it) the Theosophical Society has the closest kinship." (*The Theosophist,* Supplement, for June, 1882).

It should be noted how closely this definition of deity agrees with that given in H. P. B.'s first fundamental proposition of the *Secret Doctrine.*

With those religions, which dogmatically demand belief in and

worship of a personal God, H. P. B. was not in intellectual sympathy; and the reason for this is not far to seek. Personality implies three attributes: name, form and continuous memory. To believe in a personal God is another way of saying that we believe these things to be eternal, and personality to be the highest possible mode of existence. That man is made in the image of God, means that man's personality is modeled on God's personality; and our whole view of man and his nature would be modified accordingly.

Belief in personality as the highest mode of existence involves a longing for, and faith in personal immortality. Christians and other monotheists look forward to meeting their departed friends in heaven; where, though "glorified," (whatever that may mean), they will still be recognizable by appearance, by name, by memories held in common. St. Peter, or St. Anthony, answer to those names when the pious Catholic invokes their aid; and, if their pictures and statues are anything to go by, the saints wear clothes in heaven, and their beards are still cut to the same pattern as on earth. In the séance-room, too, the reputed "spirits" of the dead are wont to announce themselves by name; the medium's description of their appearance is supposed to confirm their identity; and they are tested by their professed ability to reply to questions about matters known to them while alive. The Spiritualist view of the soul as the personal man clothed in a finer body than the one he discarded at death is essentially the same as that held by Christians, Mohammedans and Jews—and radically different from the teaching of H. P. B. and her Masters.

But, whichever doctrine be correct, and whatever the fate of the personality at death, it is quite clear that birth saw its beginning; that, if *it* be the real man, then prëexistence must be a myth and reincarnation a fallacy. Further, if reincarnation be not true, then man is what he is because either God, or "heredity," made him so: there is no room for Karma in the matter at all; and the whole of the Wisdom-Religion teaching on these subjects falls to the ground.

Again, a personal God must be transcendent—separate from the universe which he is credited with creating—separate from the human souls which would be part of that creation; and those souls must, whether on earth or in heaven, be eternally distinct and separate from each other. So that from this point of view also, the theories of a personal God are utterly inconsistent with Theosophy, the very kernel of which is the teaching of the essential unity of the Self in man and in the universe.

The bearing of these two mutually exclusive doctrines as to God

and man on practical questions, is too obvious to need elaboration here. Suffice it to say that, while the Theist and the Theosophist might agree as to very many of the rules of outward conduct, yet their inner life and attitude, their methods of self-discipline, their ideals, would differ very widely indeed.

It follows that, if the personal God theory be true, then Theosophy is not true; and *vice versa*. Whichever be accepted, the other must be rejected. H. P. B. was not one of those well-meaning but unpractical people who are forever trying to reconcile things which are hopelessly incompatible with each other. She recognized the impossibility of building a sound house on insecure foundations, or, to vary the simile, of sowing the seed of truth in ground which had not first been cleared of the weeds of error; and she made it abundantly plain that among those weeds the most mischievous of them all is the dwarfing and degrading of the eternal, immutable underlying Principle of things—the innermost, essential Self of man and of the universe—by attributing to It that very limitation of personality, to transcend which is the aim of all our upward strivings.

Although some groups of Theosophists have gone very far indeed in altering and corrupting H. P. B.'s teachings, it does not appear that any of them, except the adherents of the "Liberal Catholic Church," have formally reverted to pagan and Christian anthropomorphism. The L. C. Church, however, repeating the creeds and using the prayers and ritual of Catholicism, has necessarily adopted the Catholic doctrine of a personal, transcendent deity. But, apart from this single instance, the tendency among innovating, or rather retrograding Theosophists has been, not so much to anthropomorphize the One, as to create a number of secondary gods and demi-gods.

In his search for material whereof to construct inhabitants for the Olympus which he designed to fill with a new race of deities, Mr. Leadbeater grasped at the Theosophical conception of the "Logos," which, as early as 1897, he transformed into a personal God, or series of personal Gods. In this matter, as in so many others, his alterations have the effect of precisely reversing the original occult teaching.

H. P. B. defined the Logos as:

> "a collective creator of the universe; a *Demi-urgos* . . . But that *Demiurgos* is no *personal* deity,— *i. e.,* an imperfect, *extra-cosmic god,*—but only the aggregate of the Dhyan-Chohans and other forces." (*S. D.* I, pp. 279-280).
>
> "*Ishwara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source

and nursery of all the mundane and terrestrial monads." (*S. D.*, I, 573).

Compare with this the following statement of Mrs. Besant and Mr. Leadbeater:

> "These streams from all the worlds make somehow the mighty twelve-stringed lyre upon which the Logos Himself plays as He sits upon the Lotus of His system. It is impossible to put this into words; but the writer has seen it, and knows that it is true. . . . Thus for the first time we have one brief glimpse of the stupendous life which He lives among the other Logoi who are His peers."

This account portrays, not one, but a whole orchestra of personal Gods; each of whom, like some celestial sultan, is surrounded by a crowd of courtiers: thus Mrs. Besant speaks elsewhere of "the mighty Plan of our Logos, of the wondrous wisdom of His great Officials. . . ." (*The Theosophist,* Nov. 1925, p. 289).

The following, written by Dr. W. Van Hook, shows that Mrs. Besant's beliefs are shared by members of her society:

> "But what of the Logos? Does the Creator not know of man's sorrow, grief, agony? And if He knows—for surely He must know the state of consciousness of part of Him, His children, dwellers on His foot-stool—does He not feel some sympathy, and long to aid us?" (*The Vahan,* Nov. 1913).

Other Theosophists have found in the Masters of Wisdom material for their God-making proclivities. In an unsigned article (presumably editorial) in the *Theosophical Quarterly* for July, 1911, appeared the following:

> "The perfectly sacrificial life of the Master and founder, the perfect giving of himself to those who will accept the gift, becomes the central truth of his religion, and is handed down to other generations of his disciples, who, if his purpose is to be fully carried out, should enter fully into the life and consciousness of the Master, as did the first disciples who touched him personally and palpably in their daily life. For the Master, though now unseen by the bodily eyes, is not withdrawn or remote. His life is there, as a living presence, a splendid conscious being, a full spiritual individuality, a shining sea of life and love, for all succeeding generations of disciples to enter—if they are willing to give up their life in the world, exchanging it for a new life in the Master."

In the same periodical for April, 1926, was printed a letter written by Mr. C. A. Griscom in 1913, in which he gave the following advice to his correspondent:

> "By all means pray to Christ, and make Him the centre of your spiritual life. . . . The Masters are all one in essence, and we can pray to whichever seems closest to us."

These two latter extracts illustrate how, in a group of earnest

and well intentioned Theosophists, the Wisdom Religion teachings are being replaced by the old Pagan and Pagan-Christian doctrine of salvation by and through a personal savior, who is himself a man-god. They illustrate also how, when one essential teaching is twisted, the whole structure becomes warped; that is to say, if one part of a consistent body of truths be corrupted, or altered, it becomes necessary to tamper with the other parts in order to bring them into line with the alteration. Thus the writers of the passages quoted, in their attempt to Christianize Theosophy, are compelled by the logic of the position to put forward statements as to Masters, prayer, and exoteric religions which are in flagrant contradiction with what H. P. B. said on those subjects. Let us make the comparison.

Of the Masters she wrote:

> "They are *living men,* born as we are born, and doomed to die like every other mortal. . . . They are men of great learning, whom we term Initiates, and still greater holiness of life." (*Key to Theos.,* Sec. XIV).

The *Theosophical Quarterly* writers as well as Mrs. Besant, appear to regard the Masters, or some of them, as permanently in charge of the great exoteric religions, which they seem to look upon, not as corruptions of the Wisdom Religion, but as quite meritorious developments of it; and this despite what one of those same Masters wrote:

> ". . . the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. . . . Ignorance created gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that made those Gods so terrible to man; it is religion that makes of him a selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God or Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them." (*Mahatma Letters to A. P. Sinnett,* pp. 57-58).

On this same subject H. P. B. herself said:

> "Each religion is thus a bit of the divine truth, made to focus a vast panorama of human fancy which claimed to represent and replace the truth." (*Key to Theos.,* Sec. IV).
>
> "They (religions) have all been derived from one primitive source. . . . Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection." (*Isis Unveiled,* II, 639).

Mrs. Besant in 1891, at the beginning of her Theosophical career,

expressed a view of the subject quite consistent with that of H. P. B. She wrote:

> "This unity of moral teaching (of religions) is overlaid by the differing and often repulsive superstructure of ceremony and creed." (*Lucifer,* IX, p. 92).

But her opinion of exoteric religions and their relation to the Masters became modified, and even reversed, in the course of time, for in her later writings we find:

> "Their ranks (of founders of religions) include all the greatest Prophets of the Faiths of the world, and while a religion lives, one of these great Ones is ever at its head, watching over it as His special charge." (*The Masters,* p. 79).
>
> "The ceremonies of each (great religion) interest me profoundly, and I have studied them all with pleasure, and can take part in any of them with full earnestness and sympathy." (*Adyar Bulletin,* Mch. 1920, pp. 69-70).

On the subject of prayer, we have seen that Mrs. Besant and her associates of the L. C. Church have adopted, practically *en bloc,* the usage of the Roman Catholic Church; and that the readers of a respectable Theosophical magazine are advised to pray to the Masters. It will be instructive to see what H. P. B. had to say on the point; and her utterance will serve as a norm by which we may measure the vast divergence between these later teachings and the original Theosophy as taught by her. H. P. B. wrote:

> "An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, ch. vi, v. 6, Matthew), not to an extra-cosmic and therefore finite God; and that 'Father' is in man himself. . . . We call our 'Father in heaven' that deific essence of which we are cognizant within us, in our heart and spiritual consciousness. . . . Let no Theosophist, if he would hold to divine, not human truth, say that this 'God in secret' listens to, or is distinct from, either finite man or the infinite essence—for all are one . . . prayer is . . . an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit . . . are translated into spiritual wills and the will. . . . I repeat, that we believe in 'communion' and simultaneous action in unison with our 'Father in secret'; and in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence, attracted as it is toward its origin and centre, a state, called during life *Samadhi,* and after death, *Nirvana.* We refuse to pray to *created* finite beings— *i. e.,* gods, saints, angels, etc., because we regard it as idolatry. We cannot pray to the ABSOLUTE for reasons explained before; therefore, we try to replace fruitless and useless prayer by meritorious and good-producing actions . . . the only God we must recognise and pray to, or rather act in unison with, is that spirit of God of which our body is the temple, and in which it dwelleth."

GOING TO SCHOOL AGAIN

WHETHER or not Life has any definite purpose inherent in it, is something which is pondered to some extent by every normal human being sometime in the cycle, or rather, in that arc of the cycle which spans the time from "cradle to grave." It is possible only to a self-conscious—a human being to thus ponder, if only for an instant. To the kingdoms below the man-stage, life is just to be lived, to be preserved at all hazards, and as long as may be. It is possible only for a human being to ask, "Why do I live?" "Why do I want to be comfortable?" "Why do I wish to preserve life as long as possible and at all hazards, even at the expense of my fellow creatures, man, or beast, or plant?"

Such questions could not arise were there no answers to them. So it is not so much a matter of *going* to school again as it is the gaining of some realization that we are already in school, always have been, and always will be; and that therefore the whole of Life is a great school, and that "Life is all made up of learning." Then it remains for each one but to reconcile himself to that fact, at least as a working hypothesis, if nothing more, and take his rightful place in the particular class in this school of Life to which he belongs and begin over again the task in hand, that of assuming in real earnest the role of Human Being,—and *learn*.

Learning is possible through observation and experience on the part of the would-be-learner. None will gainsay such a statement. The idea implicit in it is expressed times without number by all men and women, in every walk of life. If an individual wishes to know something, or all, about anything, he knows it will be necessary for him to make close observation and check such observation with past experiences of his own, else he must go through the experience himself, or place confidence in reliable testimony until such time and opportunity arrive as to enable him to observe or experience at first hand.

These simple, self-evident rules for learning seem all too often to be ignored by weary pilgrims when approaching the teachings of Theosophy. They want the truth about themselves and Nature, surely, but to go to school again after many years of wandering up and down this, that, and the other avenue,—each of which proved in the end to be another blind alley—well, it is simply asking too much of poor, foot-sore, mind-weary travelers! Can not some one explain the whole of the philosophy in a few simple statements, put

it in a sort of nut-shell form, and save them the trouble? When such are told that there is no easy, royal road to true knowledge, "feathers begin to droop." Such testimony is not welcomed.

But there is That in man which urges him on to keep up the search for the Holy Grail, "drooping feathers" not withstanding. Hence the questions, "What shall I read to gain information? "What shall I do to reach salvation?" The student of Theosophy meets these questions from the basis of his own past experiences and observations, with the aid of the Teachings he has been studying and applying. He realizes again and again that to render intelligent aid to tired travelers is what he has been in truth fitting himself for, even as that aid was extended to him. So, more often than not, the enquirer goes home carrying the book entitled, "The Ocean of Theosophy", by William Q. Judge. This book is "first aid" indeed.

The very title of the book seems to say to the reader, "Assuredly, in these pages you will find the science of navigation pertaining to the sea of human, and all Life". It is enticing in its implication of vast expanses to be traversed and explored. It bids each and all to venture as did Columbus. To do away with lurking fear on the part of the would-be-mariner, Mr. Judge draws attention to the kindly *shores* of this limitless Ocean, before taking him into its deeper parts. At the outset, he makes clear that "the understanding of a child" will not be overwhelmed by the teaching of Theosophy in its lesser depths; while the greatest minds will find full occupation when sounding of deeper parts is undertaken. This symbology applied to Life as a great and adventurous voyage on the great Ocean of conditioned existence, is carried to lofty heights by Mr. Judge in some of his other writings, wherein he refers to the Ancient Mariners in high philosophy basing Their calculations on the signs of the Zodiac, as these follow one the other in their mighty march across the heavens. They likened these signs, he says, to boats and, by their relative positions with one another, understood how the "human freight" was faring at any given time in its transit through endless duration. Surely herein lies encouragement for all who would sail the Ocean of Life *knowingly,* to go to school again rather than to keep on groping in the fogs of one-sided religions, philosophies, and sciences, with their ever-present danger of leaving the "human freight" scattered on the rocks of ignorance and despair.

At the start of the voyage, then, this book states clearly and emphatically that there *is* true knowledge, and this fact implies still another fact—that there must be and *are* the Knowers of it. These

Knowers have sailed the Ocean of Life for ages; They have plumbed its deepest parts as well as examined its sandy shores and, for the benefit of Their younger brothers, have made a Chart; so that these too can navigate in safety. The Chart has been named, for our time, "Theosophy." The Knowers, our Elder Brothers, thus keep lighted the beacon-lights of true knowledge for the guidance of mariners on the Sea of Human Life; and those who steer their ships by that Light, and that alone, will surely make port safely. In other words, these Elder Brothers of the Race teach that They have found the basis of all true knowledge to be rooted in *service*. With that basis in mind, They themselves at one time in the past became students of the sciences of navigation and orientation, and then, through experience and observation, became Teachers to all who will permit.

What greater encouragement, then, is needed for the man who has come to the point where he asks in the fog of despair, "What's the use?" than the ideals plainly set forth in the first chapter of this small book! He will find that there is plenty of "use" in Life; for the perfectibility of man is limned for the reader in a very few pages by one who himself *knew* whereof he wrote and spoke. Perfected Men are not miraculous creations. Perfection is attained by the process mentioned before: observation and experience; and when this study of the Science of Life is begun, it calls for trust in one's Teacher and trust in one's own power to learn. For the fact that all men possess the potentialities of perfection is stressed near the end of the same chapter of this remarkable little *big* book, as wide in scope as its title.

As there is a key by which any chart is to be studied and understood, so it is with Theosophy. It has a key, given out by one of those perfected Men, thousands of years ago, which is still on record in these words: "Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata."

So going to school again, with the definite object in view of finding answer to all of our questioning, is not such a painful process to contemplate when a possible result is considered—the obtaining of knowledge of such a degree that the possessors of it will "never again fall into error." This would seem to be reward enough in itself. But there is still the greatest reward to be considered: the joy, the ability and the *will* to help others.

So let's go to school again!

SCIENCE AND THE SECRET DOCTRINE

XIV

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*Secret Doctrine,* 1888, I, 49).
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> . . . the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness . . . (the Astral Light is) the first Light of the primordial Elohim . . . or, (scientifically) ELECTRICITY AND LIFE. (*S. D.,* I, 76).

As the conception of *self* dawns upon the individual of a new race, that conception correlates with, and depends upon, the visible contrast of his own qualities with those of the objects about. In some things he is visibly related to the stone; he, like it, has length, breadth, thickness, color, weight, inertia. Unlike it, he can move, grow, change—and die. The first instinctive movement of the mind is curiosity, which infallibly leads to endless comparisons and speculations; to classifications innumerable—conscious or unconscious. Inevitably, then, the man, by the very nature of mind, is led to admit a kinship—based upon things visible—between himself and others. *Motion* is the most striking characteristic lying ready to his perceptions; it is primarily by *motion,* not by size, form, or color, that the animal detects friend or foe, insofar as it depends upon sight. Thus the nascent mind classifies the world into the self-moving contrast with the immobile, placing himself logically and inescapably in one category as opposed to the other. Thus the mystery of self-motion makes to him his own origin miraculous; it causes him to deify the animals, to "see God in the clouds and hear him in the winds;" a seated boulder is a matter of course, but a rolling one is alive or demon-driven.

As science develops, and the range of observation increases, there is a shifting of the categories; it is found that through ages of oppression and deceit there has been fostered a soul-pervading bitterness in the better intellects, and the whole idea of life and

permanence has been inextricably confused with religious dogma and superstition—then the disgraced idea of life is swept away in a torrent of scientific resentment, and every effort is emotionally bent to bring all conscious action under the yoke of the predictable and "inanimate;" the great Masters of Wisdom are forced to "re-incarnate for the preservation of the just and the destruction of the wicked," and the ever-recurring issue between Theosophy and materialism is at the decision, its issue doubtful. So stand we on this day.

Life, then, being *basic* in the Universe, and we, through ages of mental and spiritual drift, gone far astray from the foundation of our being, have to climb back over a ladder whose first rung, for the material-minded, has to be reached far within our physical bodies. What, then, is the true nature of the vitality within us? Ah, those words above quoted were a lighthouse ignored and despised, but in whose lee since has moored many a scientific bark, driven to that despised harbor by the contrary winds of human ignorance!

The writer of the *Anatomy of Science*[1] says that the attempt to bridge the gulf between physics and physiology is a legitimate aim of science, but that present extrapolations go beyond what is justifiable.

> "The belief that even an infinite succession of such investigations would lead to a comprehensive understanding of vital phenomena seems to be one of the illusions like the *ignis fatuus* of the mechanistic philosophers, which blind our eyes to many interesting trails that should tempt the scientific explorer.... The possibility of a science broad enough to include the behavior of a group of electrons and of a university faculty is too remote to say now whether it will be more like mechanics or psychology!"

This *ignis fatuus* is created only by the fact that the mechanistic scientist is yet wholly under the sway of the naive primordial classification made by the dawning mind; a classification which he has altered somewhat, to which he has applied many imposing names, but which is basically exactly the same! And that dreamed-of "science" has always been in the world under the despised name of Theosophy in the West, Atma-Vidya in the East.

It is through the latest-discovered and least understood of the scientific force-entities, that mechanistic science is being forced from its emplacement by its own levers. Some time since it was learned that the emotions—that is to say, the phenomena most definitely linked with life—are closely connected with electric action; the skin, for instance, allowing the passage of electricity more readily

[1]Reviewed in *Science News-Letter*, Dec. 3, 1927.

the more the feelings are aroused.[2] And this is a di-electric alteration, itself of a magnetic nature and primarily *Fohatic.* Dr. Kenneth Mees[3] finds that the electric current "generated" by the heart beat, can now be recorded photographically. Perhaps "generated," we would say; but perhaps, instead, electricity is the driving power, in another form from a higher plane, and emerges "stepped down" to a physical force, from the motor whose motion depends upon it. Philosophically, we look upon these forces *backwards,* from below upward. Prof. A. Boutario, of the Faculty of Sciences of Dijon, interprets certain discoveries to mean that the animal body is a "radio" transmitter and receiver.[4] Many biological phenomena, he says, such as the migration of birds, have no tentative explanation among scientists, and he quotes Prof. Lakhovsky to the effect that instinctive communications at great distances must be through electric waves. Even so: but when science solves the mystery of the *kind* of electricity which can generate vibrations across thousands of miles of space, and yet is undetectable by the most delicate instruments, it will be face to face with a true revolution in its conception of vitality!

Prof. Albert B. Mathews[5] states that the vital phenomena consist principally of oxidation, and that there is a flow of electricity in every oxidative process. This, he says, is the first rational explanation of the electric currents found in the body. All organisms show an electric polarity; the nervous system is the point of maximum growth and chemical change, and it is also electro-negative to the rest of the body; the variation of electric resistance with emotion is easily demonstrable. Here again, do we not have the looking upon the electric current as an *effect,* rather than the *cause* of vital action? Yet in a way science seems right; the current which flows from the mechanical action of the heart-beat, from the chemical action of oxidation, is a product, in the sense of being a transformation of its own *noumenon.* Electricity, said H. P. Blavatsky, is the ghost or shadow of matter in motion—another kind of matter than that with which we are acquainted.

Whence, then, the origin of these enigmatic forces which arise seemingly from the depths of matter or of space, to drive our physical machinery? Science seems now to be rapidly approaching the answer given so long ago:

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[2]Dr. David Wechsler, *Science News-Letter,* Oct. 7, 1927.
[3]*Washington Evening Star,* Dec. 7, 1927.
[4]*Literary Digest,* Dec. 3, 1927.
[5]*Science,* Dec. 23, 1927.

> The "Father" of primitive physical man, or of his body, is the vital electric principle residing in the Sun. The Moon is its Mother, because of that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. The "Wind" or Ether, standing in this case for the agent of transmission by which those influences are carried down from the two luminaries and diffused upon Earth, is referred to as the "nurse"; while "Spiritual Fire" alone makes of man a divine and perfect entity. (*Secret Doctrine,* II, 105).

Not alone is man the child of solar vitality; even as the *Secret Doctrine* also states—tracing its authority clear back to Hermes—all life on earth is vivified by that central heart. Prof. Herbert C. Beeshow[6] has found that the same ultraviolet rays which are used to cure rickets in children, have a parallel effect upon plants; an effect now so well understood that these rays are used to build up bone dentistry.[7] Judge Fry, U. S. Commissioner for Sequoia National Park,[8] and Col. J. R. White, Park Superintendent, have learned that the Sequoia Gigantea, instead of making its greatest growth during the wet months as hitherto believed, flourishes most in the dry, or sunlit months. Scientists of the University of California[9] were able to grow wheat in thirteen weeks, without the aid of soil, by a combination of chemicals and argon-filled electric lights. The quality was better than that of wheat raised under field conditions. It was established that the elements of the solar rays, necessary to growth, *were present in the electric light.* We demur, however, if the deduction is drawn that human beings would thrive equally under electric light; for there are certain solar influences necessary even to sanity, and not to be found even in the action of that orb's agent,—vital electricity.

The impersonal source of vitality does indeed shine upon the just and the unjust; while on the one hand the theory is now under way and well substantiated, that sunlight has to do with immunity,[10] on the other hand it has been learned that ultraviolet rays render snake venom more fatal than it is naturally, thus accounting for the greater preponderance of venomous snakes in desert regions.[11] And Prof. Boutario[12] agrees with Faure's discovery that the incidence of sudden deaths follows closely the number of sunspots, which in turn mark the periods of maximum solar electric action. But snake

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[6]University of Chicago, see *Science,* Feb. 10, 1928.
[7]N. Y. University; *Washington Post,* May 7, 1928.
[8]*Science,* June 15, 1928.
[9]*Washington Post,* March 13, 1928.
[10]Do., Feb. 14, 1928.
[11]*The Week's Science,* May 7, 1928.
[12](Above quoted).

venom is a living biological essence, bound to share in the distribution of life; the fact that it is deadly to us is due to the cloudy mental processes of the snake being created and vivified by the action of corresponding human traits. And all invalidism is due to some parts of our bodily mechanism profiting at the expense of others; who crowds another from the sunlight, and has strength to hold his place, will enjoy the rays—for a time. These disorganizations are our own creation through misuse.

The likeness of the body to a transmitter and motor for solar vitality is rendered almost perfect by the discovery of a *regulator* in the body, to govern the flow of forces there-through.[13] There is a ferment in the blood which controls the conveyance of oxygen from the lungs to the muscles; it is tuned to react selectively to radiations, and its power is so great that a man taking a dose of one of its derivatives would be light-struck, and perhaps fatally, by ordinary daylight! It is an iron-containing compound; and may there not be perhaps some human activity upon it during the day—*perhaps the effect of some kinds of thought upon the activity of that iron*—which brings about the necessity of sleep to counteract the effect of "too much life, which kills," as stated in the *Ocean of Theosophy?* At any rate, it is emotion far more than physical exercise which exhausts.

Both Professors Mathews and Boutario[14] have sensed the real origin of the vital forces. There seems, thinks the former, to be mentality as well as vitality in sunshine, and perchance in oxygen also; certainly our vitality seems derived from the sun; "new conceptions of time and mass and energy seem to have the effect of putting mentality of some kind into the inorganic as well as the organic!" And he predicts a "great revolution in biological thought within the next twenty years!" Prof. Boutario believes that "the electric waves sent out by the sun and the whole universe have power to influence the cellular receivers" (of his "biological radio"). The conditions of life, he concludes, are "dominated by astral (starry) influences!" To which highly astrological viewpoint, Theosophy would reply that man draws life from those influences, which he avails himself of according to his intelligence, his morality, his past Karma.

The issue between mechanism and panbiology—between the view that life is a product and the realization that life is basic—is the hinge of life or death for a civilization, because man's con-

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[13] *Science,* March 30, 1928.
[14] (Above quoted.)

duct is governed, in the mass, by his view of the nature of his own existence. If life is an evanescent product, there is and can be no permanent accomplishment of any kind: all, all is swallowed up in the maw of endless change, there is no logical object to strive for except the gratification of the moment. This view wherever found, conscious or unconscious, explicit or implicit, is the source of all lust, greed, murder, and selfishness. As nature and human nature are regarded, there is no end to material gratification save satiety, to be followed by the reach for new sensation.

But to understand that life itself is literally *all;* that regardless of change of forms it cannot be destroyed or altered in essence; that its very nature is consciousness and intelligence however manifested; that through the act of that consciousness itself the individual has within himself a self-sustaining immortal individuality—that indeed is to shoulder indomitably the timeless responsibilities of the self-life which threads together all cosmic manifestations. This is to brush aside the veils of fear, and to become one with the silent, mighty river of existence, boundless and timeless.

"The Great Breath"

This "Be-ness" is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the one Reality, is also symbolised by the term "The Great Breath," a symbol sufficiently graphic to need no further elucidation.—*Secret Doctrine,* I, 14

LAW AND ASPIRATION

In aspiring high, we may forget the Law of aspiration, for every act is under law; in other words, every action without exception is comprehended in spiritual knowledge.

Our aspiration is toward freedom, truth, light, peace, bliss, whatever lifts beyond this "vale of tears." Instinctively, as we aspire, we think to leave behind the heavier elements of existence—the sodden, the sordid, the slow, the dull, the disagreeable, or worse, the retaliative, the actually oppositional, in our living world.

Just at this point is where the peculiar adaptability of the Philosophy—the *law* of life and not sentiment—has a bearing. The aspirant finds himself compelled in the nature of this position to act in two ways at the same time. He cannot send his voice up to the heights where sit the gods till he has penetrated to the deep places where their light shines not at all. He has come within the grip of an iron law; if he demands to become a neophyte he at once becomes a servant.

Is that statement law and not sentiment? If so, then, we may as well give it our attention: we face an inevitable fact in Nature, and therefore in the Path of true Knowledge.

Such indeed is the case whatever our views about the desirability of its workings. In this situation, we come face to face with the "personality," with the very "Dweller of the race"—the citadel of our likes and dislikes, congeries of fostered tendencies that we have allowed to sway us and that we hold in sacred regard under the *ruling idea* of the false sense of self. There is no human being who passes this way, no fortune's favored soldier, no Arjuna, who has not this phantom, this "Dweller," to annihilate. "For as the lingering sunbeam, that on the top of some tall mountain shines is followed by black night when out it fades, so is heart-light. No light that shines from spirit *can* dispel the darkness of the nether soul unless all selfish thought has fled therefrom."

And why is it we should wish, as we aspire, to leave behind our "disagreeable brothers" under whatever guise—and they are ever the members of our own household, figuratively or in fact? Why, unless, under this new aspiration, this divine impulsion, we think ourself wiser, more holy, more exempt from vice and folly, more superior in some way? Yet the rules of discipleship say that he who feels *the difference* between himself and his fellow-student is incapable of discipleship.

Seeing this but faintly, it may well be that the student experiences the dark saying—"his feet are cut by sharp unyielding flints, that torn by thorns his hands drip blood, and naught but darkness meets him." It is so, but had he the trust to try the Philosophy—the Law—out *to the limit,* he might find the rest of that same statement, the sense of which in his acute self-sympathy he has over-looked, to be true also—that "a great reward lies *immediately* beyond." The citadel we storm is no thicker than a leaf once we *turn* to face it. "Turn," was once said by a Master, "turn and you have the strength." Once we find that, the barriers in feeling built against our brother-men melt like shadows when we turn to face them, we will know it might be "a contest of smiles *if we knew our business.*"

Do we dislike another? March up to the guns! Storm the citadel of dislike by some gentle service, some loving deed for him. Self-knowledge will flow from the soul, as refreshing waters flow from the irrigating ditch released by the stone that held back the drink for the barren field. Down with the enemy! Make way for the freedom of the Soul's sway, the wide sweep of universal Compassion, the Law of Life.

After all, it is Law and not sentiment. One might as well try to reach the heights of the mountain-top by dropping into an abyss as to find "occult knowledge" while excluding from his heart any self; he must carry to the heights of aspiration every creature on his compassionate shoulders.

The Immediate Duty

It is not that you must rush madly or boldly out *to do, to do.* Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart.—*W. Q. J.*

OUR INVISIBLE ANCESTORS

Some Statements of H. P. B.

THE history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. The seven Stanzas given represent the seven terms of this abstract formula. Stanza IV shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature."

Generically, they are known as the Dhyan Chohans, and are the collective hosts of spiritual beings—the Angelic Hosts of Christianity,—who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers. A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. Gods, created as such, would evince no personal merit in being gods. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind.

This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

According to the Orientalists, there are five Dhyanis who are the "celestial" Buddhas. Esoterically, however, the Dhyani-Buddhas are seven. They are the "Buddhas of Contemplation," and all are Anupadaka. The term Anupadaka "parentless," or

without progenitors, is a mystical designation having several meanings in the philosophy. By this name celestial beings, Dhyan-Chohans or Dhyani-Buddhas, are generally meant.

The Pitris are *lunar* deities and our ancestors, because they *created the physical man.* The Agnishwatha, the Kumara (the seven mystic sages), are solar deities, though the former are Pitris also. It is on the Hierarchies and correct numbers of these Beings invisible (to us) except upon very rare occasions, that the mystery of the whole Universe is built. To the Hierarchies of the Dhyan-Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature, correspond the actual types into which humanity may be divided. The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and the Adityas; the Danavas and Gandharvas, etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be also found now, even in the Christian hierarchy of divine and celestial powers.

The Doctrine teaches that, in order to become a divine fully conscious god, the Spiritual primeval INTELLIGENCIES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world. Each Entity must have won for itself the right of becoming divine, through self-experience. The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras. The Lipika project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya.

There are three chief groups of Builders and as many of the Planetary Spirits and the Lipika, each group being again divided into Seven sub-groups. The "Builders" are the representatives of the first "Mind-Born" Entities, therefore of the primeval Rishi-Prajapati. The Spirits referred to therefore, as those who "ascend and descend" are the "Hosts" of what we loosely call "celestial Beings." But they are, in fact, nothing of the kind. They are Entities of the higher worlds in the hierarchy of Being, so immeasureably high that, to us, they must appear as Gods, and collectively —GOD. "Going up and down" means an untrammelled communication and intercourse between the two worlds.

As the "coats of skin" of men thickened, and they fell more and more into physical sin, the intercourse between physical and

ethereal *divine* man was stopped. The veil of matter between the two planes became too dense for even the inner man to penetrate. The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions. Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumaric* condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that those Elect were the germ of a Hierarchy *which never died since that period.*

The Rishis are the Creators. They are sometimes seven, sometimes ten, when they become *prajapâti,* the "Lord of Beings." The secret doctrine gives a long genealogy of Rishis, but separates them into many classes. Like the Gods of the Egyptians, who were divided into seven, and even twelve, classes, so are the Indian Rishis in the Hierarchies. The first three groups are the Divine, the Cosmical and the Sub-lunary. We are only concerned with the *pre*-cosmic, divine gods, the Prajâpati or the "Seven Builders," the seven creative Rishis now connected with the constellation of the Great Bear. It is said by Krishna in the Bhagavat-gita, "The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang (emanated or was born) the human race and the world." Here, by the seven great Rishis, the seven great *rupa* hierarchies or classes of Dhyan Chohans, are meant. The *Saptarshi* (the seven Rishis) are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits.

The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac. All this is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings. The Chief Hierarchies among these are hinted at in the great Quaternary, or the "four bodies and the three faculties" of Brahmâ exoterically, and the Panchâsyam, the five Brahmâs, or

the five Dhyani-Buddhas in the Buddhist system. The highest group is composed of the divine Flames, so-called, also spoken of as the "Lions of Life." It is the *nucleole* of the superior divine World. They are the formless Fiery Breaths. The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. The more one studies their Hierarchies and finds out their identity, the more proofs one acquires that there is not one of the past and present *personal* gods, known to us from the earliest days, that does not belong to the third stage of Cosmic manifestation.

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. For each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or coming cycle.

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual.* Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves—shadows still. The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative* perfection. The evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence.

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless "breaths" proceeding from that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary—the lower, on the constantly descending planes.

METAPHYSICAL HEALING DANGERS*

MORTAL ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. What wonder, then, that the cure of disease is an all-absorbing subject with every one!

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. It is something like patent medicine. Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practised. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly;—but that is not usual for the general run of minds. They see certain effects and accept the assumed cause as the right one.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practice. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and

*Excerpted from the writings of Wm. Q. Judge.

so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and react on the astral and physical and at last bring about injury.

A number of fallacies have to be noticed in these systems. Using the word "thought," they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down. The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble," is philosophically and as a mere use of English false in every respect. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position.

But regarding it from the Theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out.* Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

This is the true ground of our objection to metaphysical healing practices, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good physicians; it only calls for more sense on the part of the patients.

"THE PRIMITIVE SEVEN"

Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.—(*Secret Doctrine,* Vol. I, p. 16).

Fohat is the "Son of Ether" in its highest aspect, Akasa, the Mother-Father of the Primitive Seven and of *Sound* or LOGOS. Fohat is the *light* of the latter.—(*Secret Doctrine,* Vol. II, p. 400).

CONTEMPLATION of the fact that Fohat is the connecting link between mind and matter, the animating principle electrifying every atom into life, the light of Sound—and the Mother-Father of the "Seven"—demands far deeper penetration into the consciousness that man is *not* his *body* than seems to be commonly recognized. Indeed it becomes gravely important to recognize as well that the instrument, through which Man must manifest, is an *electrical mechanism,* transforming that power and constantly reproducing it through the functioning of this same "Primitive Seven" seated in the Head of Man.

Such recognition, however, is not where individual responsibility ends, but where it in reality begins. The best musician on earth cannot produce the symphonies of Heaven on a tin pan or on a harp with a broken string. The best tailor spoils his work when he forgets and ties the knot in the wrong end of the thread so that it knots and tangles as he works. The best genius of earth becomes imbecile when drunk and the spirit of man is voiceless when man's vocal chords are unstrung. H. P. B. tells us that Spirit is always descending into Matter and Matter is always ascending to Spirit and this change from form to formless and from formless to form is beginningless and endless. Thus we see that Spirit and Matter are in reality but opposite poles of the One Life, inseparable in all manifestation and also inseparable from Fohat, the fire or energy through which change and manifestation are produced.

But with man appears the individual responsibility for the direction of that energy and the guiding power of will. For him is the power of choice to determine whether he shall become a power toward the uplift of his race or a fiend of destruction. Here arises the problem of responsibility concerning the channels which admit of the free functioning of the will. How far does the action of will and the expression of intelligence, of wisdom or spirit, depend on the perfect functioning of those orifices in the head, which are the chief factors of his bodily mechanism?

Children born imbeciles have been known to make rapid improvement in development of intelligence after corrections were made in the functioning of the eye. Many nervous wrecks, even from insanity, paralysis, heart-trouble and numerous other conditions which have seriously impaired intelligence and disposition are not infrequently the result of severe eye-strain, in its turn a tendency engendered by wrong practices in other lives. So mouth-breathing is often outward indication of the weak of will. No matter what their talent or genius may be, we do not often find mouth-breathers attaining the goal which their apparent ability would indicate, because of deficiency in well-balanced will and reason. These are but straws indicating how easily we may obstruct the manifestation of the highest or delay the cyclic measure of incarnations.

If pulling the thread against its lay in spinning makes it knot and break more easily; if the singer's note, discordant to the drinking-glass on the table will shatter it; what must be the effect on that most delicate and intricate mechanism of the human body, when thought, will and feeling are discordant notes to creative rythm; or when careless habit will knot the thread of Fohatic Fire, because counter to "its lay in the spinning" of creative energy.

The eye is a part of the brain. Through it the vibrations of light carry to the brain, which is the great distributing center of nerve-energy to all portions of the mechanism. It is said that some "see" with the elbows, the base of the brain, or parts of the shoulder and that the blind often see with the tips of the fingers. When the local vision of the physical eye is gone other senses become intensified, as the *sense* of sight exists in every atom of the body.

Before the individual can sleep, both eye and ear must be closed to the vibrations of light and sound; even though the eyes be closed, rays of light will disturb the sleeper and no doubt delay the functioning of the Ego on that "Other Plane" which we visit in dreamless sleep. No doubt the waves of light and sound in our cities during hours of sleep are very vitally connected with the thought-wave currents which make concentration and spiritual unfoldment so much more difficult than in the solitudes.

But life flows on, even though sight and sound are lost to the consciousness of the mechanism. Not so when breath ceases. When its rythmic measure of sound and vibratory impact are gone, we return no more to function through this delicate electrical mechanism. But the rythmic measured vibration of the life-breath, taken through the nostrils, goes on even more perfectly during sleep than

amid the disturbances of the waking hours, even though a mere pulsation. The cadence of song from the breathing sustains the vibration of sound in the brain and "Fohat is the light of Sound."

What more need be said to indicate the resultant knots and breaks in the fiery thread of Fohat which forms the connecting link between mind and matter—the animating principle which electrifies every atom into life? How much of thought, will or feeling is distorted and disturbed, because we break the current or divert the creative force through our electrical transformer by careless or stupid physical habits? How much of the power of will, or divinity of being, have we lost in this incarnation through the same cause by disregard of divine human functions? Science tells us, that of the two or three hundred million brain-cells in our mechanism, we use less than one tenth. How much of this is due to the loss of creative functioning within that brain because we fail to rightly understand as we use the vibrations of light, sound and breath, which form the great creative trinity behind the mechanism of the body, through which the Ego must find expression?

Verily the possibilities of the human instrument are almost limitless, when considered from a mechanical or electrical basis. Are we not, then, tremendously responsible for the right use, or the perfecting of the instrument, that through it divine thought and will may more perfectly function? Not for one instant, however, can we lose sight of the fact that pure Motive-power is quite as vital to perfection of the electrical mechanism as to the higher manifestations. "That which feeds on self devours self" is quite as true of matter or form as it is of spirit or the formless. The electrical fire of the creative principle in the human mechanism, in order to burn freely, must be fired by *That* which is *greater* than *self*.

THE TIDAL WAVE*

"The tidal wave of deeper souls,
Into our inmost being rolls,
And lifts us unawares,
Out of all meaner cares."
LONGFELLOW.

THE great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy—either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. To-day, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

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*This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1889.

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i. e.,* it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned piety those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods. . . .

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books,

that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The "poet-philosopher" is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediæval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or

Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and

the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late—or a century too early—came between two tidal waves of human spiritual thought, and though they have done yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes. And what the Russian novelist has done is this:—he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*—the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

"In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations."

Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such, are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. While pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.

That which then became necessary was a man, who, standing outside of any partizanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer finally, of undeniable literary genius:—for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.

Just such a man was Dostoevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring bard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age. . . .

It is writers of this kind that are needed in our day of rewakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century. France has her Zola who points out, brutally enough, yet still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie,* the immorality of the higher classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie* caring little for the *plebs,* took such notice of *Pot bouille* as to make the French realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write

novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this, boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

A TRANSITION AGE

The Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed.—*W. Q. J.*

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

"'AND that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.' Oh," sighed Joan, "when I read those words, I always think that I'll never be able to live such a life."

"Why, what's so final about them?" asked Katherine.

"They always remind me that I can never have too many incarnations to learn the meaning they convey."

"They don't strike me as being so hard to practise," said Katherine.

"Really?" asked Joan, "I'm glad that is so, because it seems especially hard for me to learn. You know," she continued, "when I first read that passage about a year ago, I thought the world had left my feet. It had never occurred to me before that in such action lay the true path. Until that time my whole life had been lived to appear as clever, witty, intelligent and any other desirable qualification you can think of, in the eyes of men. Then suddenly I grasped the meaning. It shows that even when you think you know so much about Theosophy, something always comes up and presents itself in a different light."

"I find that so myself," said Katherine. "But tell me, does it still seem as hard as it did when you first read it a year ago?"

"Well naturally, I've thought about it more," replied Joan, "but when you once allow vanity—for that's what it amounts to—to run uppermost, it gets such a hold on you, that with difficulty you free yourself from such thoughts."

"What do you think, then, are the best steps to take in that direction? I could practise some myself," said Katherine.

"When I stop to think of such a grand and glorious Being as H. P. B., I always feel ashamed of myself, Katherine. To think, that there was a Being who had any power to be possessed, whose sense of humor was only excelled by her knowledge and wisdom, who could by her powers have baffled the most sophisticated of creatures, and written her name in history on a page of glory—and never did any of it! No, far from it. It seems impossible that this same H. P. B. has been the most slandered and persecuted

person of the last century, just because people of today *might* profit by her message and teachings."

"And some certainly are profiting," said Katherine. "Another person of less knowledge would have advertised his powers just as people do today. That She did not, should in itself indicate the sincerity of H. P. B."

"Yes," said Joan with enthusiasm, "she never made any fuss about anything, but did her duty as she saw it, without a murmur. With all her poor health and suffering she held her head high and spread her message, until today it has reached around the world."

"Which goes to show that by humility and persistence you *really* gain more than by trying to appear in other people's eyes as something which you are not," said Katherine.

"Exactly," replied Joan. "That's why it is so necessary to practise that sentence. And believe me, I can't do enough of it."

"What do you mean 'I'?" asked Katherine. "It's '*we*'."

"Man, Know Thyself"

Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolise the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself."—*W. Q. J.*

THE PRICE

THIS is the day of the dollar mark. The loveliness of some rich tract may be overlooked, but its market price, never! Great cities abound in so many "hundred-thousand-dollar" libraries and "million-dollar" theaters; the incessant dinning of price estimation indicates supersession of dollar considerations over beauty of architecture and excellency of appointment. Sometimes the world seems like a vast bazaar, placarded with price marks,—a veritable "Vanity Fair," where skill and artistry are prostituted to greed.

Moreover, and still more to be deplored, the monetary standard extends to deeper matters. Far too often wealth counts more than the character of its possessor; and "only the best people" signifies "only the rich"; while a young woman has "done well" when she marries into an affluent family, regardless of other considerations. Human life itself is often risked for gain. A mad race breathlessly strains for hand-hold on the spinning "cart-wheels" of the money-wagon; while the eternal riches brought by the Wheel of Life, as it rolls in majestic cycles, pass by unheeded. Gleeful children make merry over the song of the galloping hoofs of the miser's horse, "*Prop*-er-ty, *prop*-er-ty, *prop*-er-ty." The machinery of factory, mill, and foundry sing no song of joyous service to human needs, but whine a hymn of Mammon.

If current literature is a credible witness, it would seem that almost anything can be bought: education, health, honors, and titles; perhaps votes also? Even spiritual "gifts" and knowledge are advertised for sale.

What wonder, then, that some, when first finding Theosophy, look for a price, either definitely attached to its activities or tacitly understood. With such enquiries, initial incredulity is followed by wonder and glad surprise. The sacred old Teaching is listened to; and the visitor goes forth with new light in his eyes, new hope in his heart, and a sense of peace in the thought that at last is found that wherein no sordidness lurks. Even the milling, money-grabbing throng on the street takes on a more human aspect through this truer slant on life. Sometimes the light from this first contact never fails, but increases with time. However, not infrequently it becomes obscured by fogs of doubt; and the basis so thankfully accepted at first comes to seem "too good to be true." Such feelings are but the miasmic fumes of disintegrating molds of worldly-mindedness. They can be dispelled by strong search and by questions.

One of the first questions, and a legitimate one, is, "Who pays for all this Lodge activity?" Perhaps the attending student, answers, enigmatically, "He who *wills*." The pondering of such a reply may register more distinctly certain statements in the Declaration of the Lodge, plainly enough uttered, but not always grasped as actualities at first hearing. The ears of humanity are becoming dulled to frankness. They are more attuned to lofty sentimentalities used as advertising lures for precarious ventures and the least-to-be-trusted sales offers. The more disinterested and ingenuous the statement sounds, the more highly cautious becomes the attitude of the listener. Yet the truth in a statement carries its own force. The iteration and reiteration of a guileless fact must eventually strike fire of conviction. Sometime those words of the Declaration will resound as a trumpet blast to the earnest truth-seeker; and one more potential Arjuna begin to survey the environs of the field.

Once convinced of freedom to determine his own obligations to Theosophy, and seriously considering the assumption of them, naturally the next step for the prospective associate is the consideration of *what* they shall be,—the first stirring of will-action toward the "Small Old Path"! The deeper the appreciation, the higher will that self-determined obligation loom. Perhaps Theosophy means so much that no possible repayment could be too much; and any opportunity to assist be gratefully embraced as a privilege. But, in any event, comes the subtle intimation of a price, though from an entirely new and different angle. Following such awakening, the personal nature, saturated with worldly standards, tinctured with bargain hunting, may quite easily begin to fence and parry: "For price, what recompense?"

Should this state of mind obtain, there follows tug-o'-war between principle and policy; and "digging-in" questions pour forth,—a volley of queries relative to what may be gained or forfeited, spiritually, mentally, physically, socially, or financially, by the contemplated association. Arguments may arise as to whether or no Theosophy has *all* the truth; and that possibly loss might be incurred by adhering to it alone; and as to whether it might be "combined" with other teachings. Prudence may indicate personal loss in the time and energy spent in transmitting the Teaching to others, instead of engaging in strenuous private study. Preparations "to be the better able to help and teach others" may look like just so much coveted knowledge forfeited.

As ephemeral as all the foregoing illusionary obstacles and precautions, but more potent to vanquish the sensitive person, is the

fear of what people might think. For a mental survey reveals the probability of prejudice to be met. One could enjoy Theosophical study in solitude, as a mild intellectual fad, or even indulge in dangerous psychic practices brazenly masquerading in its name, and still remain in favor, or be regarded as interestingly queer. But to earnestly work for Theosophy as brought by the appointed Messengers, H. P. Blavatsky and William Q. Judge, to transmit that in the face of the world's scorn, might not "smile" to kith and kin and friend. The result might easily be loss of social prestige, ridicule, disapproval of relatives, and opposition of family.

Patience and compassion are merited by one so torn in the struggle between racial unwisdom, and the call of the indwelling spiritual Warrior. His questions have their answer in the Philosophy, as have all possible human problems, since it treats of the basic facts of life. It is Nature herself who answers. In the first place, She decrees that Soul Wisdom be the reward of unselfish seeking alone. Life's secrets must remain such to the self-seeker; they flow forth in reaction to the out-giving nature only. To the in-drawing, Nature becomes instantly indrawn. This is immutable Law. Limitations of knowledge recede in direct ratio to right effort. Theosophy is the Teacher. The Higher Nature of each student becomes *his* leader, if he heeds its promptings. The profounder the understanding, the deeper will be the comprehension of duty and responsibility, greater the altruism, the more spontaneous the brotherliness, and more sincere the humility. The marks of the great are for the subtle-sighted. They will not be found flaunting themselves or pointing to their sacrifices. "And the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." Obviously, Theosophy has no "place" or "position" to offer.

As to the worldly-benefit side: let the question of help in business be reversed, asking how business can benefit Theosophy; and perhaps the benefits may prove mutual. Ideals of honest dealing could scarcely injure honorable enterprise; and intelligent self-interest alone would preclude a student of Karma from seeking profit in ill-gotten gains,—this, aside from ethical considerations. Inner wholesomeness and spiritual riches could scarcely reflect the opposite on the outer plane. Theosophy has been known to improve all the conditions of life.

The light of the Philosophy thus shed upon the enquirer's problems, reveals the necessity of a price to be paid, albeit natural and just. This price is whole-hearted effort, and entails whatever may inhere in the Karmic line of the student. The evasions, procrastina-

tions, panderings to prejudice, yielding to opposition, faint-heartedness, which may have been his in former births will act now as Karmic checks. They are debts and accrued interest come due. But let it be remembered that Karma is "Compassion Absolute"; back and burden are adjusted to a straw's weight. To think oneself unique in anything that might befall would be to err indeed. Had others been deterred by selfish fears, whence the present opportunity?

So "Price", fundamentally considered, is just another name for "Karma". The counterfeit copies the real. Barter and exchange in the marts of trade are distortions of a basic principle. True price indicates intrinsic value and represents just compensation for labor rendered. Balance of labor and remuneration, and fair exchange of coin and commodities, form the sound because natural financial basis. Present effort to get as much as possible for as little as possible shows how un-natural the race has become. It will be so until *knowledge* is sought; for knowledge is the goal of Nature. An ignorant race is neither natural nor honest. Theosophy, true knowledge, is the only possible means of emancipation. The price of her attainment must be paid in the coin of the realm of Wisdom, in the great "Spiritual Enterprise," the holy transaction between the immortal Ego and his personal representative.

Either way, a price must be paid. For the Ancient and Eternal Wisdom-Religion is not contacted by accident. Whosoever approaches, questions, and is informed, will pay either the price of wisdom, or the price of folly. The price of folly is greater folly, darker ignorance, deeper sin, finally the loss of all, save the power to suffer; until the hour shall strike when the principles of the true nature shall compel retracing of the weary path and the tardy assumption of duties long deferred. No man can escape Himself.

And what does Life return for the price of wisdom? Ever greater wisdom, deeper spiritual realization, purer living, keener discrimination, the gain of *all,* in ever profounder knowledge of immortality, ever deepening sense of brotherhood, ever more complete co-operation with Nature, ever increasing "joy and satisfaction." This is the sacred, inviolable promissory note of Theosophy —Her bond of honor. It is a brave and gallant company, that, which pays the price of wisdom, in unceasing struggle against heavy odds to free the Human Race from its debt of folly. No more gallant act could be than to join and assist it in its labors.

ON THE LOOKOUT

A Superstition or Two

A most delightful example of the method of the scientific mind, when feeling itself under the necessity of destroying some popular "superstition," comes to hand in a discourse in *Science,* October 5, 1928, under "equinoctial storms." It is worth quoting:

> Though the hurricane which devastated Porto Rico and the tornado that destroyed property in Rockford, Illinois, arrived a little more than a week before the autumnal equinox, neither of them can be called the "equinoctial storm." The fact is that the old idea of a severe storm occurring at the time the sun "crosses the line" is a superstition, unsubstantiated by any scientific fact.
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> The autumnal equinox, when the sun crosses the equator on its southward journey, and autumn commences for people in the northern hemisphere, occurred this year on September 23. Sometimes it happens on September 22, but any severe storm within a week or so of this date is apt to be called the equinoctial storm by some people. The hurricane season in the West Indies begins during the late summer and reaches its height in September, so there is almost sure to be some kind of a storm at this time.

All right; *why* does the hurricane season come at this time?

> Tropical hurricanes, such as the Porto Rican one, the one that damaged Miami in September, 1926, or the famous Galveston storm of September, 1900, originate over the Atlantic Ocean in the tropics somewhere north of the equator. Calm air, high temperature and humidity are the most favorable conditions for the formation of a hurricane, and these are most likely to be fulfilled in the "doldrums" of the North Atlantic Ocean in the late summer or early fall.

Once again; why at that time; and why, especially, concentrate in the latter part of September? The innocent savant then remarks that "The fact that the Rockford tornado occurred at the same time as the hurricane was a mere coincidence."

Of course the equinox has an effect! Common sense should show it. The earth is a very sensitive electro-magnetic organism, and all its currents and processes are interlocked with solar effects. The equinoxes are the times of the year when the cycle of solar currents about the earth balances through the twenty-four hours. Inasmuch as science itself now admits the vital effect of solar magnetism or weather conditions, the matter is not really a question of mysticism or metaphysics at all. The only thing against it is the damning fact that millions of scientifically uneducated people have held it from

time immemorial; sufficient proof of its folly to a certain type of mind.

Hair Growth and the Moon

Some of these "superstitions" get vindicated so unexpectedly that science is unable to catch up with itself on them. A few seasons since, scientific literature was full of the discovery that moonlight has a vitally different effect on living growth from that of sunlight; yet within weeks we have noted a pseudo-scientific newspaper writer deploring the "superstition" of those farmers who plant at certain phases of the moon. Mistaken some of them may be in getting the right phases; but it is certainly not superstition to accept the idea and try to follow it out. Moreover it is significant evidence of a vestige of ancient learning surviving among the people; there are many cases where a deleterious practice has been founded on the simple reversal of a true fact; it could not thus be of empirical origin, because although held to, it did not work; the only explanation is the perversion of a correct knowledge once held.

Now, science would never in this world have accepted the biological effect of the moon merely upon the testimony of the multitudes, and from that have proceeded to find the *cause*: But behold, it is discovered that polarized light has the effect named, and they happen to know that moonlight is the principal natural source of polarized light. Hence the popular idea is vindicated discreetly through the back door! Some day, by purely laboratory methods, science will happen upon the existence of the "astral body" within the frame of man; and will then patronizingly remark that the ancient teachings of Theosophy "had a certain substratum of fact!"

Ten years ago, any man set himself down as a fool, did he espouse the doctrine of lunar vital effect; now an English astronomer (*Washington Sunday Star,* about April, 1928) is said to have found that human hair possesses the most vitality at full moon. There was not even a ripple of laughter; but forty-one years ago the following was "lunacy" indeed:

> Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. (*S. D.* I, 394).

The Aurora

On July 7, 1928, a marked and widespread interruption of electric communication was caused by earth currents generated by a spectacular aurora. (See Press).

It has long been recognized that the auroras were of electrical, or rather electronic, nature; though their real inwardness is admittedly still obscure to science. The above incident, with one or two other similar ones, should go far to show the scientific accuracy of the *Secret Doctrine* teaching that the earth is a vital body whose organic existence depends upon the magnetic currents circulating through her body from pole to pole, and that a disturbance of them has a wide effect upon the magnetic conditions of the whole globe—has other and more important effects as well.

> "The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multi-coloured radiance at night, have in them several of the properties of Akasa (Ether) *colour* and sound as well.... Sound is the characteristic of Akasa (Ether): it generates air, property of which is Touch; which (by friction) becomes productive of Colour and Light." . . . (Vishnu Purana.) Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the storehouses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (*S. D.* I, 205).

The fact that the disturbance—a very unusual one for at least many years—coincided with a sunspot maximum, should reveal certain phases of the truth quite clearly; phases which were stated as clearly in the *Secret Doctrine,* but have had to wait nearly a half-century to come upon anything like objective vindication:

Solar Influences

> *"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . The planets are its limbs and pulses . . ." (Commentary).*
>
> It was stated elsewhere . . . that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell.* The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-

generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. . . . Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon— then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood. (*S. D.* I, 541-2).

"Moral Infantilism"

Sensitive Americans who writhe under the spectacle of the laughing stock which our self-appointed reformers and "good" people have made of our country before the eyes of the world, may take a certain sour comfort from the pronunciamentos of George Russell (A.E.) upon his own Ireland. (*Literary Digest,* Feb. 2, 1928.) Commenting upon the Irish censorship bill pending, he says:

> Light is the great germicide. When we lift a stone we see multitudes of little black creatures scurrying about, frightened by the light, trying to find some hole to hide in. Our little black creatures are scurrying about angry and confused, because of the light flung on their mentality. To what must we attribute the bill? It is, I think, a consequence of arrested growth; or, in other words, moral infantilism . . . About 95 per cent. of boys under the old regime left the national schools at the age of twelve, before any real education could begin. These semi-illiterates remain with the intellectual nature and the moral nature stunted in a permanent moral infantilism. . . . Love itself is regarded with suspicion. Our delicacy in these matters is so refined that in a school reader the line of Goldsmith about the seat under the shade—"For talking age or whispering lovers made"—was altered and "weary travelers" substituted for the immoral "whispering lovers." Only moral infantilism could prompt that change. A few years ago an advertisement which displayed a naked baby outraged our moral guardians so that the billposters in two counties had to go out with paint pot and brushes and put trousers on that infant. That also was moral

> infantilism. Again to illustrate this sensitiveness, public controversy arose over a song in the Feis competition because the word "kiss" occurred in it. Moral infantilism was rampant there. . . .
>
> The original draft of their bill had provisions enabling search to be made in private houses, so that no person could retain a copy of a book the censors had prohibited. There is no damnable outrage on the high soul of man these obscene fanatics would not commit so that none might outgrow their own ignorance, prejudices, and terrors.
>
> It seems incredible, but our moralists have terrified ministers so that they accept the bill as their own. Moralists on the scent of evil will perpetrate any villainy in the name of God. Our associations seem quite ready to commit murder, for they are armed with revolvers when they descend on some unfortunate bookseller and burn his stock.

And there is a Theosophical basis in the reason for the protest thus revealed:

> I do not deny that there is a kind of idealism behind this agitation for the suppression of evil literature. It is an idealism which is quite genuine, and it would be pleasant to think of these young warriors for heaven if they were not so childish, if they knew the first thing about the soul of man, that its virtue is to be free, to choose between the light and the dark, and that there is no virtue where there is no free choice.

But if "A.E." ascribes this moral idiocy to the 95 per cent. illiteracy in his own country, what shall we say of America, whose well-nigh universal education is one of its loudest boasts, and yet where all these things are done *in extenso* and *ad nauseum,* over, and over, and over again.

"CREATION"

The public is now generally familiar in a dim way with Dr. Millikan's idea that his "cosmic ray" is the product of the creation of matter. According to the *Los Angeles Times,* April 7, 1928, Prof. Wm. Draper Harkins, University of Chicago, has taken a picture which indicates the actual formation and disintegration of atoms. Also in the *Scientific Monthly* for February, 1928, Prof. Arthur Haas, of the University of Vienna, ventures speculatively upon the same ground. In passing he remarks that the mystery of radium was not solved until the first part of the 20th century, and that up to that time the atom had been considered immutable and indivisible. Yet in 1888 Madame Blavatsky wrote:

> It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*Secret Doctrine,* 1888, I, 520).

Prof. Haas is still dubious as to "whether the so-called transformation of matter into energy is a physical process, actually taking place, or whether it is only a vague supposition in the mind of the theorist." However, says Prof. Haas, if the process is a reality, "it represents the primordial phenomenon in the universe"—to which Theosophy would reply, "primordial" only insofar as our physical plane is concerned. The Professor, however, says that a progressive dissolution of matter does offer the only satisfactory solution of many things; the sun's heat, for example. The atom may be the source of energy, and energy the source of the atom; if both these processes are relative, then the history of the Universe is cyclic; matter dissolves in the stars and becomes radiation, which in turn rebecomes matter and creates new stars. Even so:

> The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of Eternity." "The Eternity of the Pilgrim" is like a wink of the Eye of Self-Existence (Book of Dzyan). "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux." (*S. D.*, I, 15-16).
>
> . . . the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. (*S. D.*, I, 149).

The Sun's "Heat"

This also explains the puzzle of the sun's heat, which does *not* rely upon the destruction of its own substance, any more than the energy of a human body depends upon the progressive disintegration of the atoms constituting it. The visible universe is *organically* constituted, and the sun is a transformer and transmitter of cosmic energy.

But all this leaves very obscure the actual process of the manufacture and destruction of atoms; what causes the electron to fall into its place and cling with a force calling upon all the resources of science to overcome? As an indication of the manner in which science is inevitably penetrating into the arcana of nature so long closed to it, but open for ages to the disciple of the Ancient School, Dr. Joseph W. Illis, University of California, has discovered that

there is a direct relation between the bonds which hold the atoms together (valence ties?) and certain wave-lengths of light. He is thus able to identify the ties by the kind of light which is unable to penetrate the substance under investigation. (*Science,* June 15, 1928). Thus he steps directly into the pages of the Occult primer:

> All these—"Light," "Flame," "Hot," "Cold," "Fire," "Heat," "Water," and the "water of life" are all, on our plane, the progeny; or as a modern physicist would say, the correlations of ELECTRICITY . . . Electricity, the ONE Life at the upper rung of Being, and Astral Fluid . . . at its lowest. . . (*S. D.,* I, 81).

The close identity of light and electricity, daily being further elucidated by scientific methods, is fundamental in Theosophy from very ancient times. Their creative function is now, through such discoveries as quoted, also being approached.

"RELATIVITY"

The nearest possible approach to direct proof or disproof of Einstein's Relativity Theory is through the demonstration of an "ether drift." That is to say, if the earth is moving *through* an ether, and this can be proven, the old materialistic conception of the universe is correct and Einstein wrong. If it can be shown that there is no motion through an ether, then our conceptions of time and space are not real, and the Universe as we know it is a "psychological phenomenon," as one scientist expresses it. Einstein's theory met with a quick and nearly general acceptance; later, opposition developed as science began to consider some of its implications. Experiments were undertaken upon the "ether drift," after many secondary observations had proven in favor of Einstein. Dr. Dayton C. Miller definitely located an "ether drift;" afterwards, various other experimenters found results which contradicted him and sustained Einstein, the last of which were Drs. A. Piccard and E. Stahel, of the University of Freiburn. (*Science,* Feb. 17, 1928). Einstein is now in general favor, the anomalous results of Dr. Miller and others remaining scientific mysteries. Prof. E. T. Whittaker, in *Science* for Sept. 9, 1927, says in part:

> The present position, then, is that the years 1918-1926 have been spent chiefly in researches which, while they have contributed greatly to the progress of geometry, have been on altogether wrong lines so far as physics is concerned, and we have now to go back to the pre-1918 position and make a fresh start, with the definite conviction that the geometry of space-time is Riemannian.

The most important of his conclusions runs as follows:

> The properties of space, in general relativity, depend on the material bodies that are present; Euclidean geometry is deposed from its old position of priority and from acceptance as a valid representation of space; indeed its whole spirit is declared to be alien to that of modern physics, for it attempts to set up relations between points which are at a finite distance apart, and thus is essentially an action-at-a-distance theory; and in the new world no direct relations exist at all except between elements that are contiguous to each other.

The "Drift" of Science

In other words, starkly put, the attraction of a star for the earth *is due to the fact that they are in contiguity,* however many countless light-years they are apart, geometrically and astronomically speaking. The space of extension is thus simply a symbolism of nature to represent affinities and repulsions, precisely as Theosophy has always taught. There is no other conclusion possible.

> When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around us and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses. (*Secret Doctrine* I, 604-5).
>
> Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is "a connection of all matter in the *plenum,*" as Leibnitz would say. (*S. D.*, I, 615).

Why Compromise?

Now behold the contradiction involved in the scientific attempt to halt between the Occult view and the old materialistic one:

> Since, then, the curvature of space is wholly governed by physical phenomena, the suggestion presents itself that the metric of space-time may be determined *wholly* by the masses and energy present in the universe, so that space-time can not exist at all except in so far as it is due to the existence of matter.

Yet, since matter depends for its existence upon *separation and extension*—in other words upon the kind of space which Einstein's theory itself throws out of court—this is indeed whipping the

devil around the stump with a vengeance. It does not seem possible for science to advance much further along this line until it adopts the Theosophical doctrine *in toto*—in other words, concedes that all manifestation is something other than it seems, and not to be comprehended except from *above and within*. Needless to say, science will be a long time coming to that! Meantime, it is faced with such difficulties as that mentioned by Prof. Whittaker in regard to the "curvature of space."

NORDIC SUPERIORITY!

The shameful story of the *Vestris* is now a dead newspaper sensation; but there was in the incident one side-light—truly a "light" in more senses than one—deserving of record in a publication devoted to eternal issues. And that light, which cast shadows of shame on many a white skin, shone from the countenance of a black man—a black man, who moreover, as though with malice aforethought to ridicule the dominant race, rejoiced in the euphonious name of Lionel Licorice.

> "Well, you know what happened. The Vestris foundered in a gale. Her officers and crew, if accounts of surviving passengers are to be believed, failed lamentably to live up to the glorious traditions of the British merchant service. Lifeboats went over the side in unseaworthy shape; the very job of launching them was botched; a boatload of women and children sank soon after it hit the water. The story is an ugly one.
>
> "Lionel Licorice found himself in the water, with the rest. Near him was an empty lifeboat. He swam to it and climbed in; then he dived in again to get some oars he saw floating on the surface. Bringing them back to the boat, he went about to pick up struggling people in the water. Sixteen times he dived out of the boat to perform a rescue; and at last, when he got his boat loaded, he saw to it that it stayed right side up and safe until rescue vessels came up." (*Ukiah Republican Press,* Dec. 5, 1928).

Says the Editor:

> His deeds were as heroic and devoted as anything any fiction writer ever imagined. They stand out the more because they contrast so sharply with the way the others acted. There were a lot of good-looking dapper young officers who were gallant aboard the ship when all was well, but they did not develop any sterling qualities in the emergency.